

Doctrinal Catechesis Session

Mary Birmingham

A collage of various religious artworks. The largest image on the left is a full-length portrait of a bishop in ornate red and gold vestments, holding a crosier. To its right is a painting of a bearded man in a red cloak carrying a large cross. Further right is a painting of the Virgin Mary reclining with the Christ Child. Above these are smaller images: a man in a dark robe reading, a group of figures in a landscape, a circular medallion of a saint, and an oval portrait of a bearded man. Below the central figures are a painting of a man in a brown robe, a triptych of three figures, a profile portrait of a man in a dark robe, a painting of a woman holding a child, a close-up of a woman in a white veil, and a dramatic scene of the Resurrection with an angel and soldiers. The bottom left corner has the text 'L. Adame'.

Montage of saints, all in the public domain



Begin with the Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Opening prayer

Option 1: Use Opening Prayer from the Sunday liturgy.

Option 2: Use the prayer provided below.

Prayer of Pope Clement XI

Lord, I believe in you: increase my faith.

I trust in you: strengthen my trust.

I love you: let me love you more and more.

I am sorry for my sins: deepen my sorrow.

I worship you as my first beginning.

I long for you as my last end.

I praise you as my constant helper.

And I call you as my loving protector.

I want to do what you ask of me:

In the way you ask, for as long as you ask, because you ask it.

Let me love you, Lord, as my God.

And see myself as I really am: a pilgrim in this world.

A Christian called to respect and love all those lives I touch.

Note to the Catechist

There may be more material than you can use in a one-hour session. Select and arrange accordingly. Use questions and material that are best suited for your particular group. Environment should include cross, candle, and perhaps an icon of one of our Catholic saints.



Read the connecting statement

to draw the line between this week's liturgy and this chosen doctrinal theme.

This connecting statement is found in the *Breaking Open the Word* worksheet for this week.

Catholic Faith, Life & Creed Version 2.0

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Version 2.0 reflects all recent revisions in the Roman Missal.

NIHIL OBSTAT

Rev. Steven Olds

Censor Liborum

IMPRIMATUR

† Most Rev. John Noonan

Bishop of Orlando

June 27, 2011

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Sharing Human Experience

Catechist leads this exercise, using large sheets of easel paper. Divide easel paper in half. On one side write: MEANING OF THE WORD “SAINT.” On the other side write: SAINTLY PERSONS.

Part I. Catechist invites participants to respond to the following question in small groups.

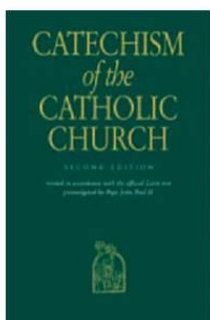
► **Part I:** What does the word “saint” mean to you?

Each group chooses a scribe to report and write the group’s answers on the easel paper. Discuss in the wider group as each group’s scribe writes responses in the appropriate place on the easel paper.

Part II. Catechist invites participants to respond to the following question in small groups.

► **Part II:** Who, in our lifetime, in our world, in our parish, do you know that demonstrates saintly qualities?

Participants name such persons and cite evidence of their saintliness as they share their responses. Each group appoints a scribe to report and write responses on the easel. Write the names of the saintly person as well as their saintly qualities. Discuss in the wider group as the scribe writes responses.



Sharing Catholic Doctrine

Drawn from the Catechism of the Catholic Church

Refer to articles 954-959.

Catechist continues:

What does the dictionary tell us about saints?

- The official definition in the dictionary tells us the etymology (origin) of “saint” comes from the Anglo-French *seint*, or *saint*, and from the Latin *sanctus* (sacred), and also from the past participle *sancire* which means “to make sacred.” It dates from the thirteenth century.
- The dictionary tells us there are several meanings of the word.
 - A saint is one who is officially recognized for his or her holiness through an official process of canonization.
 - And a saint is one of the spirits of the deceased in heaven as well as one of God’s chosen, usually Christian people, and one who is known for piety

and virtue.

- ▶ However, there is so much more associated with the word, a plethora of rich meaning, tradition, and heritage.
- ▶ Today's focus will be the cult of saints.
- ▶ "Cult" refers to a system of beliefs and rituals practices.
- ▶ The beliefs and ritual practices associated with the veneration of saints in the Catholic Church that span Christian history will be the object of today's discussion.
- ▶ The dictionary is correct when it states that the word "saint" refers to a person whom the Church has officially recognized through a process of canonization. A canonized saint indeed lived an exemplary, holy life and now is believed to enjoy the presence and vision of God in heaven.
- ▶ A saint is also anyone who lived a holy life and now enjoys the presence of God in heaven, regardless of formal recognition or not.
- ▶ When Catholics honor, venerate, or offer devotion to the saints, they ask the saint or saints to intercede for them.
- ▶ It is important to clarify that Catholics worship only God. Blessings received such as grace, strength, healing and forgiveness come only from God, not from any perceived power of the saints.
- ▶ We do, however, seek the intercession of saints (See appendix #1.)
- ▶ St. Dominic reminded those gathered by his side that they should not weep for him when he dies, that he would be more helpful to those left behind after his death than he was before. He promised them more effective help than he gave during his lifetime. His desire was to spend eternity doing good works on earth (CCC, #956).
- ▶ When we honor the saints, our unity with those in heaven is strengthened.
- ▶ We celebrate our participation in the communion of saints, the saints on earth joined to the saints in heaven.
- ▶ Through the intercession and the holiness of the saints who are now more closely united to Christ in heaven, the holiness of the Church on earth is strengthened (CCC, #956).
- ▶ When we offer veneration to a saint we are not simply focusing our attention on that particular saint; our veneration is ultimately an act of worship of God.
- ▶ Saints always point us and lead us to God.
- ▶ Another important clarification: veneration is not worship. Veneration simply means to give special honor or devotion. When people mistakenly say that Catholics worship Mary or the saints, it comes from a mistaken understanding of the word "venerate."
- ▶ The Church distinguishes three types of devotion and honor given to the saints, to Mary, and to God. The Greek word *dulia* is the honor/respect/veneration given to saints. *Hyper-dulia*, which means "more than veneration," is the honor given to Mary. Both words are distinguished again from the adoration and worship that we give to God.
- ▶ A saint can only be a saint through the power of God's grace.
- ▶ The grace of holiness comes from God alone. We are given a share in that grace.
- ▶ However, we either cooperate with the grace and virtue of holiness and allow it

to grow in us or we ignore it and it stagnates.

- St. Paul called all faithful Christian believers saints (2 Cor. 13:12; Eph. 1:1).

Catechist invites the participants to respond to the following questions with one other person. Catechist provides the example for discussion by first answering the questions, then breaking the group into dyads. See appendix #2 for an example.

- If St. Paul called all the faithful saints, then it follows that we, too, are saints. What saintly qualities do you possess? What are your holiest attributes?

Catechist does not move to the next question until sufficient time has been given to address the first question.

- What saintly qualities would you like to possess?

Create another easel sheet. On the top of the sheet write: SAINTLY QUALITIES WE WOULD LIKE TO POSSESS.

Each group appoints a scribe to write the responses of the people in each group. As the scribe writes the qualities on the easel, the catechist engages the wider group in dialogue. For example, if the desire to help the poor is a response, the catechist could briefly engage the group by asking how a person might grow in that desire or discuss possible obstacles.



All Saints, by Fra Angelico. Christ Glorified in the Court of Heaven, 1428-30.
Tempera on wood. 32 x 63.5 cm. National Gallery, London.

An historical perspective on saints

- ▶ At the time of Jesus' death, Israel was governed by Rome. Even though Rome exercised absolute control over the people, there existed a symbiotic relationship between the Roman officials and Jewish religious authorities. Jewish leadership helped keep order, and in return Jews were allowed to practice their religion without much interference.
- ▶ The first Christians were Jews. They still participated in Jewish rituals and attended the synagogues and Temple. However, as Christianity developed, tension arose between Christians and Jews. Christians were eventually expelled from the synagogue (circa 100). The implications of this action were devastating. Christianity no longer operated under the safety net of Judaism.
- ▶ For the next three hundred years Christianity would become an illegal religion, and faithful Christians would endure severe persecution and martyrdom. Such would be the case until Emperor Constantine declared Christianity the official religion of the land with the Edict of Milan in the year 313 A.D.

Cult of martyrs

- ▶ In response to this severe persecution, special honor was given to martyrs who had suffered torture and death for the sake of the gospel.
- ▶ A cult of martyrs emerged and evolved. Believers remembered the life and death of the martyrs and called upon them to intercede for them.
- ▶ People gathered at the gravesites and tombs of the slain martyrs for prayer and devotion.
- ▶ The word "martyr" comes from the Greek *martyrion*, which means "witness."
- ▶ Christianity appropriated the word to "mean one who gave witness of his or faith by giving his or her life for it."
- ▶ Martyrs pattern their lives after the ultimate martyr and Savior, Jesus Christ.
- ▶ One such martyr of the 20th century is Maximilian Kolbe. Kolbe was a Franciscan friar who was imprisoned in a Nazi concentration camp. He offered comfort, hope, and consolation to the prisoners in the midst of the most inhumane conditions, assuring them they had nothing to fear as they would one day be with Mary and the saints in heaven with God. He witnessed to his faith to the very end. One day a man escaped from the camp. The camp commandant chose ten men and condemned them to be starved to death in order to discourage further escape attempts. One man lamented that he had a family and children. Maximilian Kolbe offered to take the man's place among the ten so the man could live. (As it turned out, the "escaped" man was later found drowned in the latrine—he had not escaped after all.) Pope John Paul II canonized Kolbe in 1982.

Cult of the saints

- ▶ The cult of saints evolved from the devotion shown to martyrs.
- ▶ Saints were people who lived lives of holiness, piety, faithfulness to God, and exemplary discipleship. They too, it is believed, enjoy the Beatific Vision.

- ▶ In other words, the Church believed (and still believes) that martyrs and saints went straight to God upon their death. Their lives were examples of virtue and holiness.
- ▶ In addition to martyrs and saints, the cult of saints includes “confessors”. Confessors were people who suffered during the persecutions but whose lives were spared. (This is different from the meaning the word confessor has today where we refer to the priests who presides at the Sacrament of Reconciliation.) They too were honored and venerated. Those who set themselves apart to live lives of prayer, fasting, penance, and austerity were also included among those who were venerated. Later such dignitaries as bishops, virgins, missionaries, and Doctors of the Church were added to the number of saints worthy of our devotion.
- ▶ People who give special devotion to a particular saint think of themselves as the saint’s brother or sister in Christ. There is a unity between the deceased martyr or saint and the saints on earth. We call this the communion of saints.
- ▶ Rather than commemorate the birthday of a martyr or saint, the early Church commemorated the date of their death.
- ▶ The Church eventually (around the 3rd century) honored the saints by creating a special calendar to remember them throughout the liturgical cycle.
- ▶ Today we continue to honor the saints on weekdays and throughout the liturgical cycle. The Church document, *General Norms for the Liturgical Year and the Calendar*, reminds us: “As it celebrates the mystery of Christ in yearly cycle, the Church also venerates with a particular love Mary, the Mother of God, and sets before the devotion of the faithful the memory of the martyrs and other saints” (GNLYC, #8).

Saints and the Eucharist

- ▶ In the earliest days the Church gathered at the place of burial to celebrate the Eucharist.
- ▶ Eucharist was and is understood as the grace to endure martyrdom. If ever we are called upon to endure persecution for the sake of the gospel, we are to draw strength from our participation in the Eucharist.
- ▶ In the Eucharist we remember and make present Christ’s sacrifice on the cross. We join our lives to his suffering, death, and resurrection.
- ▶ Thus we share in the martyrdom of Christ when we suffer for doing right and when we are persecuted for living and preaching the gospel of Christ.
- ▶ When Christian persecution ended with the Peace of Constantine, two types of martyrs were recognized.
 - “Red martyrs” were those who shed their blood.
 - “White martyrs” were those who suffered imprisonment, torture, or pain of any kind for the sake of the gospel or those who separated themselves from society in order to live a life of spiritual asceticism, such as the desert monks.

Catechist invites participants to close their eyes. Allow several minutes of quiet reflection.

- ▶ Imagine that it is illegal to be a Christian.
- ▶ You have been dragged into court to determine your allegiance to Christ.
- ▶ The judge asks you if you are a Christian.
- ▶ Imagine what your response would be.
- ▶ If charged with being a disciple of Christ, would there be enough evidence to convict you?

Catechist invites participants to break into dyads or small groups to respond to the previous questions. After the small group sharing, engage in one of the two following options.

- ✓ Option 1: Surface their insights in the wider group.
- ✓ Option 2: Ask for a volunteer to take a seat and role-play a trial. Catechist is the judge, and volunteer is the one who is accused of being a Christian. The Christian witnesses to his or her faith when asked what evidence there is to suggest that he or she is a Christian.

(Perhaps ask a sponsor ahead of time to volunteer first. Perhaps repeat the exercise two more times with two different volunteers.) Be creative and have fun with this exercise. For example:

- ❖ Judge says: “_____, this court has evidence to suggest that you are a Christian. Is this true? Are you guilty or not guilty?”
- ❖ Participant responds in the affirmative.
- ❖ Judge says: “You convict yourself. What is your response to the charge? What evidence is there?”
- ❖ Participant cites the evidence that he or she is Christian and witnesses to his or her faith.
- ❖ Judge invites others in the court to weigh in: “What evidence do any of you have that this person is a Christian?” (Others in the room tell what evidence they have observed in the person.)
- ❖ Judge responds: “You Christians say that you join Christ in his suffering, death, and resurrection. You will now be given a chance to do just that! Guilty as charged! You are sentenced to the same fate as your Christ. Now you are a saint and a martyr.”

Catechist continues:

- ▶ We can have fun with an exercise like this, but the importance of it cannot be overemphasized. We probably will never be asked to stand trial for our faith. But we will be asked to do what is right, to witness to our faith in Christ, to be misunderstood when we do the right thing, to be gossiped about when we defend the innocent and advocate for the less fortunate.
- ▶ There are many ways to die for Christ. Each day we take up our cross and offer up the suffering of life in order to be strengthened for those times when we will be called upon to live the gospel to the extreme and to stretch in unfathomable ways. This is how we grow in holiness. This is how we become saints and martyrs, one day at a time.

How is a saint canonized?

- ▶ A petitioner writes to the bishop about a particular holy person.
- ▶ The bishop appoints an expert theologian (lay or ordained) to investigate the life and writings of the person.
- ▶ A biography is written, and all the results of the investigation are submitted to the bishop.
- ▶ Experts in such matters investigate alleged miracles.
- ▶ The bishop oversees the questioning of witnesses.
- ▶ The bishop is in consultation with the pope, the faithful, other bishops, and experts.
- ▶ The findings are sent to Rome and are reviewed by the Congregation for the Causes of Saints.
- ▶ At this point, the Congregation for the Causes of Saints undertakes its own investigation. If they agree with the local findings, they send the request to the Pope who determines whether or not the candidate should be proclaimed Venerable. Once that level is achieved, there are investigations into any miracles. If there is evidence of one true miracle, only then can the candidate be beatified and called Blessed.
- ▶ If after a period of beatification, evidence of other miracles surface, another investigation takes place.
- ▶ If the investigation proves trustworthy and accurate, the pope issues a bull of canonization.
- ▶ The pope declares that the blessed is now a saint worthy of veneration.
- ▶ A solemn celebration accompanies the pronouncement of the canonization of the new saint.

Patron Saint

- ▶ A patron saint is a saint who is honored as a special advocate, protector, or intercessor.
- ▶ Patron saints can be assigned to specific institutions (e.g., Mary is patroness of the University of Notre Dame), specific persons, occupations, churches, dioceses, countries, (e.g., Mary of the Immaculate Conception is the patron saint of the United States) or particular illnesses or problem (e.g., St. Dymphna is the patron saint of mental illness; St. Jude is the patron saint of lost causes).
- ▶ Sometimes it is obvious why a particular saint was chosen as the patron of a given entity, as he or she probably arose out of popular devotion of the people and the saint had some connection to the entity. Other times, however, the connection is very difficult to discern.



Community Connections

Catechist invites participants to relate what was shared today to an experience in their lives. Catechist shares an experience from his or her life and invites others to do the same. (See appendix #3.)

Liturgy, Scripture, and doctrine challenge us to transform our lives so that we can go out and help transform the world.

What is taking place this week in our community of saints that would help me/us grow in holiness and help me/us become a stronger member in the communion of saints? Catechist informs the group of any parish activities taking place and makes arrangements for group participation?



Mystagogy & your decision for change

Catechist invites participants to share with one other person.

- ▶ What changes need to be made in your life in order to more fully grow in saintly holiness?
- ▶ What behaviors, attitudes, and actions of yours are in need of transformation?
- ▶ Is there a saint that you would you like to emulate this week?



Closing Prayer

Leader: Let us call upon the intercession of the saints as our final prayer.

Catechist relates this detail:

The Litany of the Saints was composed in the year 595 and was used by Pope Gregory in a special celebration of thanksgiving to God for the end of the plague. We pray this prayer every Easter Vigil and on other special occasions. Today there are several forms of this litany depending on how it is used.

A leader leads the litany, and all respond.

Litany of the Saints

Lord, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

Holy Mary, Mother of God.

Pray for us.

Saint Michael,

Pray for us.

Holy angels of God,

Pray for us.

Saint Joseph,

Pray for us.

Saint John the Baptist,

Pray for us.

Saint Peter and Saint Paul,

Pray for us.

Saint Andrew,

Pray for us.

Saint John,

Pray for us.

Saint Mary Magdalene,

Pray for us.

Saint Stephen,

Pray for us.

Saint Ignatius,

Pray for us.

Saint Lawrence,

Pray for us.

Saint Perpetua and Saint Felicity,

Pray for us.

Saint Agnes,

Pray for us.

Saint Gregory,

Pray for us.

Saint Augustine,

Pray for us.

Saint Athanasius,

Pray for us.

Saint Basil,

Pray for us.

Saint Martin,

Pray for us.

Saint Benedict,

Pray for us.

Saint Francis and Saint Dominic,

Pray for us.

Saint Francis Xavier,

Pray for us.

Saint John Vianney,

Pray for us.

Saint Catherine,

Pray for us.

Saint Theresa,

Pray for us.

All you saints of God,

Pray for us.

Lord, be merciful,
 Lord, save us.
From all harm,
 Lord, save us.
From every sin,
 Lord, save us.
From all temptations,
 Lord, save us.
From everlasting death,
 Lord, save us.
By your coming among us,
 Lord, save us.
By your death and rising to new life,
 Lord, save us.
By your gift of the Holy Spirit,
 Lord, save us.

Be merciful to us sinners,
 Lord, hear our prayer.
Guide and protect your holy Church,

Lord, hear our prayer.
Keep our pope and all the clergy in faithful
service to your Church.
 Lord, hear our prayer.
Bring all people together in trust and peace.
 Lord, hear our prayer.
Strengthen us in your service.
 Lord, hear our prayer.

Let us go from this place,
having called upon
Christ, Mary the
Mother of God, and
all the saints in
heaven. Let us
extend to one
another a sign of
God's peace.

Appendix

#1. A limited analogy for us might be the following: A young boy went to his uncle and asked his uncle to go to the boy's dad and advocate on the boy's behalf. The boy felt that by the uncle "putting in a good word for him" it would strengthen the boy's position and his request.

It is important to note that we do not need a mediator. Christ opened the door for us to approach God ourselves; we can go directly to God. The young boy did not need a mediator either, but the help of his uncle was a reminder that we are supported by friends, relatives, and community members who walk with us in our need and are willing to be our advocates when called upon to do so.

#2. True humility is to accept the gifts that God has given us and to allow them to grow in us. The saintly, holy qualities within me are my compassion for the poor, the marginalized, the mentally ill, and those who are simply frustrated at life at every turn of the road. I have been gifted by God to understand their frustration, and I possess a passion for their plight. I believe that my passion is a God-given gift.

However, I feel that if I am to grow in holiness then I need to grow in my response to such people. While I have a passion for them, I feel very inadequate in my response to them. I drop my shekels in the basket to put minor Band-Aids on their wounds, but there is so much I ignore. I could let Mother Teresa be my model and offer my gift of time, energy, and self-sacrifice in areas that minister to God's marginalized saints. I could become more involved in the social concerns ministry; I could take a summer and volunteer in a third world country. I could be a legislative advocate for such folks, but desire has not translated into much action.

I am a vocal advocate in my teaching ministry, but not an action advocate. I believe such virtue has time to grow in me when this phase of my life is completed—each day has concerns of their own about which I am to be busy. However, I do long for the day that I can offer my flesh for the people God has etched on my heart.

#3. My family was experiencing a very difficult time. Every member of our family was experiencing some severe trial in his or her life. Our unfortunate mantra became, "Lord, if this is how you treat your friends, it is no wonder you have so few!" We were experiencing one crisis after another. We were losing heart. Due to the intervention of a very special saint, we believe the hand of God powerfully touched us. This saint's role was simply to show us that God had not abandoned us, but was walking with us in the midst of life's difficulties.

My son-in-law was deployed to Afghanistan. I gave him a gift that belonged to my mother who had a special devotion to St. Maria Goretti, a young saint who met a

violent death for remaining true to her faith and convictions. My mother had a special memento of this saint, called a relic. I sent the relic with my son-in-law telling him that we would intercede to this saint asking that he would be kept safe during his extended tour in Afghanistan.

We put his safety in God's hands and prayed to Maria Goretti to intercede for us. His deployment kept getting extended, severely stressing my daughter and her children. Then one day came the marvelous news. My daughter was overwhelmed by the miracle unfolding before us all. She told us that her husband called from Afghanistan to tell her that he would be coming home soon. For security reasons he could not tell her when, but he told my daughter to count back nine days from our son's birthday. When she looked at her parish calendar to discover the date, her eyes widened in amazement! Her husband would be arriving on the Feast of St. Maria Goretti. We were beyond awe! There was no denying God's presence and intervention. God knew we needed to hear from him. And hear from him we did! St. Maria Goretti simply was his mouthpiece!

Handout on the Saints of the Catholic Church

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- ▶ One such martyr of the 20th century is Maximillian Kolbe. Kolbe was a Franciscan friar who was imprisoned in a Nazi concentration camp. He offered comfort,

hope, and consolation to the prisoners in the midst of the most inhumane conditions, assuring them they had nothing to fear as they would one day be with Mary and the saints in heaven with God. He witnessed to his faith to the very end. One day a man escaped from the camp. The camp commandant chose ten men and condemned them to be starved to death in order to discourage further escape attempts. One man lamented that he had a family and children. Maximillian Kolbe offered to take the man's place among the ten so the man could live. (As it turned out, the "escaped" man was later found drowned in the latrine—he had not escaped after all.) Pope John Paul II canonized Kolbe in 1982.

Cult of the saints

- ▶ The cult of saints evolved from the devotion shown to martyrs.
- ▶ Saints were people who lived lives of holiness, piety, faithfulness to God, and exemplary discipleship. They too, it is believed, enjoy the Beatific Vision.
- ▶ In other words, the Church believed (and still believes) that martyrs and saints went straight to God upon their death. Their lives were examples of virtue and holiness.
- ▶ In addition to martyrs and saints, the cult of saints includes "confessors". Confessors were people who suffered during the persecutions but whose lives were spared. (This is different from the meaning the word confessor has today where we refer to the priests who presides at the Sacrament of Reconciliation.) They too were honored and venerated. Those who set themselves apart to live lives of prayer, fasting, penance, and austerity were also included among those who were venerated. Later such dignitaries as bishops, virgins, missionaries, and Doctors of the Church were added to the number of saints worthy of our devotion.
- ▶ People who give special devotion to a particular saint think of themselves as the saint's brother or sister in Christ. There is a unity between the deceased martyr or saint and the saints on earth. We call this the communion of saints.
- ▶ Rather than commemorate the birthday of a martyr or saint, the early Church commemorated the date of their death.
- ▶ The Church eventually (around the 3rd century) honored the saints by creating a special calendar to remember them throughout the liturgical cycle.
- ▶ Today we continue to honor the saints on weekdays and throughout the liturgical cycle. The Church document, *General Norms for the Liturgical Year and the Calendar*, reminds us: "As it celebrates the mystery of Christ in yearly cycle, the Church also venerates with a particular love Mary, the Mother of God, and sets before the devotion of the faithful the memory of the martyrs and other saints" (GNLYC, #8).

Saints and the Eucharist

- ▶ In the earliest days the Church gathered at the place of burial to celebrate the Eucharist.
- ▶ Eucharist was and is understood as the grace to endure martyrdom. If ever we are called upon to endure persecution for the sake of the gospel, we are to draw strength from our participation in the Eucharist.
- ▶ In the Eucharist we remember and make present Christ's sacrifice on the cross. We join our lives to his suffering, death, and resurrection.
- ▶ Thus we share in the martyrdom of Christ when we suffer for doing right and when we are persecuted for living and preaching the gospel of Christ.
- ▶ When Christian persecution ended with the Peace of Constantine, two types of martyrs were recognized.
 - "Red martyrs" were those who shed their blood.
 - "White martyrs" were those who suffered imprisonment, torture, or pain of any kind for the sake of the gospel or those who separated themselves from society in order to live a life of spiritual asceticism, such as the desert monks.